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FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

Extract of a letter received by a member of the Columbian College, dated Norfolk, Va. October 21, 1822.

DEAR BROTHER,

I arrived in this place on the Saturday after you left it. You have taken so deep an interest in the prosperity of the church over which, as I hope, the "Holy Ghost has made me an overseer," and have laboured and suffered so much in promoting its welfare, that I need offer no apology for sending you the following account of our proceedings since my return.

On the Lord's day morning after my arrival, a goodly number assembled at the opening of the day to render thanks for my safe return, and to implore the divine blessing on the services of the day. At the usual hours I preached to attentive and weeping congregations; and in the evening we had one of the most solemn and affecting meetings I had ever attended. The house was crowded to overflowing. Numbers were in tears, and some who had been labouring and heavy laden, professed to find peace to their souls. The next evening we had, if possible, a more delightful meeting; but the ensuing evening was best of all. The house was so crowded that it was impossible to sit down. The divine glory seemed to fill all the place. Christians wept for joy, and sinners for sorrow of heart. I dismissed the congregation at the proper hour, but they would not go away. We continued until a late hour, necessary for sin and sinners, praying for pardoning mercy, and praising the God of all grace and comfort. The next evening we met as usual. I forgot to say that I appointed Monday afternoon to meet the converts and others for religious conversation. Several came who appeared to have been "born again," and gave a very clear account of a work of grace upon their hearts. On Thursday evening we had a church meeting, when eleven persons gave in their experiences, which were very satisfactory, and the church agreed to receive them into membership when they should be baptized.

Yesterday morning, just as the sun arose, we hailed in songs of triumph the resurrection of our common Lord, and offered our united supplications for his presence and blessing through the day. At the usual hour for meeting in the morning, the house was crowded, and I endeavoured to answer the question, "Why baptizest thou?" When service was ended, we proceeded to the river, where in presence of those from Norfolk and the adjacent country, (say 3000) I "buried" eleven persons "by baptism into death." It was a season of solemnity and joy.

"Often, O sovereign love! renew
The wonders of this day;
That Jesus here may see his seed,
And Satan loose his prey."

The work is advancing in Portsmouth. Brother W. is all alive. While I was baptizing those eleven in Norfolk, he was baptizing nine in Portsmouth. He baptized three on the preceding Lord's day, and five before you went away, and he has now three candidates.

Among us there are numbers still who appear to be deeply exercised about their sins, and the salvation of their souls.

Columbian Star.

From the Religious Remembrancer.

GOD'S POWER IN DEERFIELD, N. J.

Extract of a letter to the Editor from the Rev. F. G. Balentine, dated Deerfield, Oct. 25, 1822.

I rejoice to inform you that the Great Head of the Church is meting his judgments with great mercy. Many are enquiring what they shall do be saved. Our meetings are crowded; and God in very deed is in our midst. O, my brother, your heart would rejoice, I know, to be in these assemblies. About 40 I think are under solemn impressions. A goodly number are rejoicing in hope. Almost every night in the week we have meetings. Blessed be God, Christians are awake and active. When shall we hear the sound of your voice among us? Can brother S— spend a week among us, and come up to the help of the Lord against the mighty? Do come, if you can soon. * * * * * We have conference meetings on Monday and Tuesday evenings. About 22 attend at one place, and from 18 to 20 in another. We have also a female prayer meeting well conducted. The mouths of Christians are opened; and O! how sweet is our communion!

MUSKINGUM ASSOCIATION.

The Muskingum Baptist Association held its annual meeting at Hopewell Meeting-house, Perry county, Ohio, on the 23d, 24th, and 25th of August last.

This body is composed of 28 churches, 15 ministers, and 1068 members, 196 of whom were admitted into the churches, on profession of faith by baptism, during the past year.

We are glad to perceive, by the following extract from the Minutes, that the cause of missions meets with cordial support from the Association.

A communication was affectionately received from elder M'Coy, missionary at Fort Wayne, giving information respecting the state of the mission there, and desiring the aid of the Association, which is cordially granted, and the messengers are requested to recommend to the churches respectively to which they belong, to aid in this good work; and also, the following brethren volunteered to travel each two weeks, and to make collections for the mission, viz. George C. Sedwick, accompanied by brother Jeffries, William Spencer, Samuel Moody, John Swett, Noah Wilson, Isaac Barnes, and Samuel Gunter; to receive any article of clothing for the young Indians, grain or saddlery. The two latter articles can be disposed of to advantage for the mission. Doctor Calvin Conant's in Putnam, on the west side of the Muskingum river, and deacon Dale's in Zanesville, on the east side of the river, are the places of deposit for all articles intended for the Fort Wayne mission.

MISCELLANEOUS.

SIMILARITY OF CHRISTIAN EXPERIENCE.

One of the most lovely, as well as most convin-

cing operations of the spirit of grace, is found in the exact similarity of those affections and feelings, which are experienced by all those who are truly the children of the Most High. Enoch, who walked with God, had the same affections of heart as the Christian of the present day. The same energy was in operation to renew his soul, to subdue his will, to purify his corruptions, and sanctify his desires. The same remark may be applied to David, who, in his Psalms, has left us a complete code of Christian experience, where every child of God will find a transcript of his own feelings, in every stage of the process of his conversion, and in all the fluctuations of his hopes and fears. Religion, like the God in whom it delights, is the same yesterday, to-day, and for ever. Men, of different ages and countries, with discordant habits and modes of thinking, and in every grade of moral and intellectual improvement, are brought, by the transforming power of the gospel, to cherish the same feelings, and to exult in the same hopes. The learned yet furious and bigoted Saul is at once changed, and with the intrepid zeal of an Apostle, and the devotion of a martyr, he propagates and defends the faith which he once persecuted. In the solitude of the wilderness, wakened by the voice of the missionary,—

"The bold base savage, nature's harshest clod,
Springs from the dust the image of his God."

The admirable adaptation of the gospel to the condition of mankind, is a strong proof of its having originated in divine goodness; and facts like these, demonstrate, that it is attended by divine power. Every thing proceeds, in obedience to the determination of God, "in the fulness of time, to gather together in one all things in Christ, whether they be things in heaven, or things on earth." C. Star.

The necessity of human efforts to the spread of the Gospel.

Should we bring ourselves in imagination to the camp of Israel, and gaze upon the stupendous appearance of the pillar of cloud and of fire, denoting the presence of the Almighty, who went before his people; we might ask, what need of human hands to carry from place to place "the ark of God's power?" Yet that consecrated symbol of Jehovah was furnished with staves and was carried by the hands of the priests.—Such was the command of Him, who needs not for his own felicity or for the accomplishment of his designs the services of his creatures, but who is pleased to effect his purposes amongst men by means of men. In the journeys in the wilderness the ark was lifted up and carried by the hands of frail men; but on the ark rested the symbol of the presence of God. Here was the conjunction of weakness and of might—of frail worms of the dust and of the Most High, the everlasting Jehovah.—The hands of men were employed; but the might, and the majesty, and the glory were God's.

Such is now also the arrangement of providence. Human means are made essential to the accomplishment of the divine purposes on the earth. We may not say,—the Great Head of the Church has all power, and he will take care of his own cause;—our exertions cannot be demanded in order to overcome,—in order to make inroads into the dominions of idolatry in defiance of an array of power, conquerable only by the Almighty. We may not say,—the state of the world demands miracles, and with-

out our aid God will miraculously enlighten the dark places of the earth, and make "known his saving health among all nations."

It is true, that God can do this without our aid; but will He do it without employing human efforts as instruments of his operation?—He can support human life by the spontaneous productions of the ground without the toils of the husbandman; but if the farmer will not break up the ground and sow, neither shall he reap; and if the earth be not cultivated by man, the powers of life will fail for want of sustenance, and many millions will perish through famine.

Had Paul possessed the spirit, by which some are influenced, instead of obeying the will of his Master who said of him,—"he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake;" he would have risen up and exclaimed,—"why must I endure these hardships? Why must I wear away my strength in these incessant labours? Why must I encounter these tremendous perils? Cannot my Almighty Lord convert the Jews and Gentiles and save a lost world without the aid of my feeble arm?" But Paul had no such impiety. It was the will of his Master, that the Gospel should be preached to every creature, and preached too by the human voice.—"Wo is unto me," said the apostle, "if I preach not the gospel." Animated too by the hope of an "incorruptible crown," and grateful for the privilege and honour of being employed in advancing the designs of infinite benevolence, "he fought the good fight and kept the faith." It was by the labours of the earthly disciples of Christ, that the rich blessings of the gospel were spread abroad in many countries; and it will be by the exertions of Christians in these latter ages, that the truth as it is in Jesus shall be diffused through the world, and that all nations shall be gathered into the fold of the great Shepherd of Israel. Shall man then disobey his Maker, because all the power is God's? Shall folly impeach the discernment of infinite wisdom? Shall a worm call in question the rectitude of his Creator?

From the Christian Watchman.

Set in order the things that are wanting

The Church is the House of God, the pillar and ground of the truth. Whatever serves to strengthen its columns, to increase its proportion, symmetry and beauty, must be regarded as highly important. When we consider the state of society generally; the limited extent of knowledge, especially upon religious subjects; the derangement ever liable to take place in the best system; when we consider the qualifications of many of our church-members, and also of many, who are called to the ministry of the word;—it would be wonderful indeed, if there were not many things that required to be set in order. While the Pastors of our churches address themselves to this part of their labour, with exemplary diligence and zeal, they need the co-operation of the churches; otherwise, their labours must necessarily be ineffectual.

The subject, which I now wish to lay before the public,—one which, I apprehend, has not received proper attention in our churches, but one on which their prosperity greatly depends,—is, The approbation of young men for the ministry.

The importance of the subject appears from the fact, that there are 3520 churches of the Baptist denomination in the United States, and only 2435 ministers; consequently, 1035 young men are immediately wanted to supply the deficiency in our own denomination. Nor is this all: the number of those in the ministry is annually diminishing, and the number of churches annually increasing, in our old and new settlements; and there yet remaineth very much land to be possessed. We want to see our widely extending population, in every town and village, supplied with able ministers of the New Testament, who will shew unto the people the way of salvation. Without passing the boundaries of our own country, we find enough to awaken all our energies, enough to call forth our ardent and incessant prayers, that the Lord of the harvest would send forth labourers into his harvest. But christian charity seeketh not her own, she clasps the world in her benevolent embrace. She longs to see the pure river of the water of life rolling its refreshing streams to every part of the inhabited earth. She consequently delights in Missions, foreign as well as domestic. When we consider the number of destitute

churches, wading through a world of error and delusion, without a spiritual guide, we are led to enquire, by whom shall Jacob arise, for he is small? When we think of the multitudes of immortal beings, on whose ear the sound of the gospel never rested, we are again led to ask, how shall they call on Him, of whom they have not heard?—And how shall they hear without a preacher? Under God, much depends—yes, almost every thing depends upon our ministers and our churches. The query naturally arises, What is to be done? To which I would answer—

1. Let our hearts become warm with the subject. Let it be fairly and repeatedly laid before our churches, that all may feel its magnitude and importance. Those churches, which are destitute of a stated ministry, if they are not asleep, are already lifting their supplicating hands to Heaven for an ascension gift. Let those, who are favoured with a faithful ministry, realize the greatness of the blessing, that they may feel and pray for those who are not thus favoured, and soon we may expect to see the sayings verified, "When Zion travaileth, she shall bring forth children;" whether these children be converts, or ministers of the word. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." With what arguments shall we convince the churches and the world, that the gospel ministry is an invaluable blessing? Is it possible for mankind to arrive at heaven, if they never travel the straight and narrow way of the gospel? And how can they travel in a way they know not, unless they are instructed? Is it sufficient, that they are furnished with the Bible, the charter of salvation? Alas! we fear they are not all thus furnished. If they are, we fear they do not read it. If they do, we still fear it is to most of them a sealed book. Those who do not attend the public worship of God, are not usually fond of perusing the sacred volume. It is a faithful gospel ministry, that leads us to read the scriptures, and reading the scriptures leads us to love the services of the sanctuary. Who shall, in Christ's stead, beseech sinners to be reconciled to God, if not those to whom the ministry of reconciliation is committed? Who shall sympathize with the afflicted, and open to them a never-failing source of comfort? Who shall watch over the dying pillow, and point the parting spirit to the skies, if not the minister of the Cross, whose special duty and delight it is to perform the friendly office? Who shall watch over and guard the flock, leading them into the green pastures and beside the still waters, if not the shepherd, whose special charge it is to feed the sheep and lambs, taking the oversight thereof,—not by constraint, but willingly?—In short, the relation of a Pastor to his people is similar to that of a father to his family, who look up to him for protection and their daily food. Under his ministry, with the blessing of God, the church is united, prosperous and happy; but on his removal, a sad reverse of circumstances is often witnessed.

As I have more to say upon this subject, your readers may expect shortly to hear again from

TITUS.

FROM THE CHRISTIAN WATCHMAN.

We have been favoured with the perusal of a valuable Discourse, lately delivered by the Rev. STEPHEN CHAPIN, at the ordination of the Rev. SAMUEL COOK, over the Baptist Church and Society in Effingham, N. H.—We select an interesting passage on the duty of

ATTENDANCE ON PUBLIC WORSHIP.

The minister of the sanctuary is often grieved by the absence of some of his hearers. Before the Sabbath approaches he looks over the state of his flock and recalls to mind the probable state of various individuals, and selects his subject accordingly; it may be a topic of consolation, or of warning, or of reproof, or of instruction. He takes much pains to be prepared to meet his people with profit. All this he may do without descending to offensive personality, yet it must be performed if he would rightly divide the word, and give to each one his portion in due season. When the day arrives, he repairs to the place of worship. But when he looks around to see if all are there, how great is his disappointment to learn that several of the very individuals are absent, whom, above all others, he wished to see in their places. Where is brother A?—Where is sister B? and where my neighbour C? Are they sick? has some painful accident befallen their family? or have they, to economize a little, taken the Lord's time to visit a friend or connexion, out of town? or have they so little relish for the bread of God's house, with which he feeds his hungry poor, that they have concluded to spend the day in their own private dwellings? It is true the good man will be ready to put the most charitable construction on this delinquency, until he learn the

real cause of absence. At any rate he must be distressed to behold their empty seats. Because, if their soul be in health and prospers, he knows that a good excuse will bring upon them a painful trial, but if their excuse be bad, he has still greater reason to mourn. If a lively christian stay at home to watch over a dying brother, or to extinguish the flames of his dwelling, though he feel conscious, that he is in the path of duty, yet he laments the evil, that deprives him of a religious blessing. If then you wish to encourage your pastor, let him see your face every week in the house of God. Let no slight indisposition of body, no frowning sky, or fatiguing ways, no trifling cold of winter, or heat of summer, keep you away from the place of worship. Come yourself and labor to carry home a little of the provisions of Zion, and offer it to your neighbors, that they too, by and by, may be induced to say to you 'we will go with you, for we have heard that God is with you.' Let it not be your fault if every seat is not filled, and the house thronged with attentive hearers. It is not a crowded assembly, countless faces of clay, that will frighten your minister. But to his eye no sight is so appalling, as vacant seats. He does not wish to utter his voice, to spend its strength upon plaster, boards and pillars. But he desires that his doctrine may drop as the rain and his speech distil as the dew upon thick and flourishing plants in the house of the Lord. Let no individual think so lightly of himself, that his presence can give no joy, and his absence no grief to the speaker. Whoever you are, whether young or old, learned or illiterate, poor or wealthy, honored or neglected, every time you step over the threshold, you bring within these courts an immortal spirit, worth more than ten thousand suns, even if all their particles of light were turned into mountains of pearl! Considering you as possessed of this high value, and destined to fill an endless state of growing pain or pleasure, he cannot but view with exalted interest your attention or neglect to those things which will prove your everlasting life or death. You must remember, moreover, that he wants something more than your simple presence. He looks for your constant and wakeful hearing. He wishes to learn that your animating soul has come with your body, by observing how it is looking out of your eyes, the windows of your mind, and is spreading over your countenance the radiance of hope, or the crimson of shame, as he administers consolation or reproof. 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.' Christ speaks to his church, and says, 'let me see thy countenance for it is comely.' So each of his under shepherds will say to his flock, 'let me see thy countenance and hear thy voice, for sweet is thy voice and thy countenance is comely.' Let each one then be careful not to hide his face, and also not to show it when covered with sleep, the emblem of death. If a speaker in the midst of his fervor, look around on his assembly and behold a few such painful sights, the fire of his zeal may be quenched, as if dashed with a cold flood. Alas, if the trumpet is pouring forth the dying love of Jesus, or breathing out its heaviest thunders against those who are at ease in Zion, the sound falls on ears too much benumbed to convey to the slumbering soul the voice of joy or alarm, and nothing, perhaps, but a dead pause will disturb its dreams!

IDENTITY OF PRINCIPLES.

In our reasonings on the conduct of men, we shall derive essential aid, from keeping in view the fact, that they are naturally actuated by similar principles. Different modes of education, and the diversified circumstances in which they are placed, concur to give a different tendency to their views and pursuits; but the same principles will be found in operation in their hearts. This is so generally true, that pretty accurate judgments may be formed of the conduct of individuals in certain situations.

We say that power is liable to be abused ; because we have frequently seen this to be the case. Riches are said to have a tendency to corrupt the heart ; because we know that they have often produced this effect. " Evil communications corrupt good manners," says the Apostle, quoting the Greek poet Menander. All these observations are founded on the principle to which we have alluded ; and therefore maxims drawn from individual exhibitions of character are collected into codes of moral observations, applicable to the whole species. The numerous proverbs which are found in every nation ; and indeed most of the books which have been written, derive all their general usefulness from the well established maxim, that men think and act very much alike, and consequently may derive benefit from general rules.

Applying this reasoning to the case of many of the characters recorded in the scriptures, and indeed to every true Christian, the most sceptical cannot deny, that that conduct which opposes all the favourite passions of the natural heart, and disregards the ordinary objects of human pursuit, must have its origin in some superinduced principal of action.

Columbian Star.

BENEFICIAL EFFECT OF SABBATH SCHOOLS.

Extract of a letter from one brother to another, in answer to a request that he would communicate the occasion of his first serious impressions.

A—, [N. J.] JAN. 21, 1822.

" DEAR BROTHER,—The first serious impressions on my mind, were occasioned by a reproof from my little son for profanity. I sent him to the Sabbath-school, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation I told him that such as were guilty of wickedness would go to hell ; and among other vices that subjected persons to punishment, I mentioned profanity. About one hour afterwards I observed that something seemed to dwell on his mind. He said ; Father, did you not say that folks who swore must go to hell ? Yes, was my answer. He replied ; Father, I have heard you swear. This troubled me much, and I resolved that he should never hear me swear again. I however had no thought of renouncing the practice except in his presence, and so closely did I guard my tongue, that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock. Early in the evening, I asked him if it was not time for him to go to bed. He did not go. At length I told him to come to me and be undressed. He came and soon began to weep, I asked him the reason, and bade him tell me. Father, he replied, you said that folks who swore must go to hell, and I do not want you to go there. Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time I was obliged to retire, and give vent to my feelings,) that I tried to drive every thing like conviction from me ; and when the Spirit of God was striving with me, I actually called in the aid of spirituous liquor, to calm my troubled mind. But I have now some reason to hope that God, according to the riches of his grace, has had mercy on my soul. My constant prayer is, that I may be faithful unto death.

Utica Chn. Repos.

THE CHRISTIAN SECRETARY.

HARTFORD, November 16, 1822.

The publishers of the Christian Secretary, having received directions from the Baptist Missionary Society, at their late annual meeting, to continue the paper, feel inclined to propose some little alteration in the form of

the paper, and also in the regulations for collecting the payment. It has been found that where companies have been formed, the person who has had the trouble of distributing the papers, and collecting the money, has been subjected to an unequal burden with the rest. To remedy this we propose that the Christian Secretary shall be so enlarged as to make the page about one inch longer than it has been. The last page in each number shall be occupied with political intelligence (not political controversy) and such other articles as may appear interesting. The paper shall be delivered to subscribers at one dollar and fifty cents a year. An Agent will be appointed in each vicinity where subscribers reside, who will deliver the papers, and collect the payment. Agents must be responsible for all the papers they receive, and they shall be allowed twenty-five cents a year for every paper they shall dispose of. The publishers will also deduct the expence of conveyance at the time of settlement with the Agents. Post riders and other agents who prefer taking their papers at this Office shall have them at one dollar. Individual subscribers who receive their papers by mail shall have them at one dollar fifty cents a year, and the postage deducted provided they will pay in advance. Persons disposed to become Agents for this paper are requested to give us information as soon as convenient, mentioning the number of papers they will receive and the time when they will commence. Our friends in different quarters are also requested to forward us *post paid* from time to time, such intelligence as they may consider interesting to the friends of religion.

We have been solicited from different quarters of late to furnish copies of our prospectus. We shall send extra copies of this paper abroad, which we think will answer the same purpose.

BAPTIST CHURCH CONVENTION.

At a meeting of Delegates from a number of the Baptist churches in this State, held at Suffield on the 6th inst. for the purpose of consulting on the expediency of forming a Missionary Convention, Brother Jonathan Goodwin of Mansfield was called to the chair, and Brother Eli Ball of Middletown was appointed clerk of the meeting.

The previous question was moved : Is it expedient, in the opinion of this meeting, to form a Convention of the churches in this State and vicinity for missionary purposes ?

After mature deliberation it was unanimously voted in the affirmative.

A Committee consisting of Brethren Samuel West, Rufus Babcock, Asa Wilcox, Elisha Cushman, and Eli Ball were appointed to prepare and report a Constitution.—Adjourned.

At 4 o'clock, P. M. the Delegates again assembled, when the Committee presented the following

CONSTITUTION.

ARTICLE 1st. The style of this Convention shall be, " The General Convention of the Baptist Churches in the State of Connecticut "

ART. 2nd. The object of this Convention shall be to assist the destitute Baptist Churches in this State and vicinity, in supporting the regular ministry of the gospel, and whatever else may tend to promote the edification of the Churches in holiness ; and to spread the influence of evangelical religion.

ART. 3d. This Convention shall be composed of delegates from the Associated Baptist churches in this state, and from all other churches of the same faith and order, under the following regulations, viz. Each Church that shall make an annual contribution to the funds of the Convention may appoint one delegate, and a certificate from the Church certifying his appointment, shall entitle such delegate to a seat in the Convention ; and Delegates so appointed shall be members of the Convention for 1 year.

The business of the Convention may be transacted by a majority of the members present. Delegates from Churches not within the limits of this State, may be admitted on the same terms with those within the State.

ART. 4th. The Convention shall meet annually, at such time and place as they shall previously appoint, at which time there shall be elected by ballot a President, Secretary, Treasurer, and five Directors, who shall constitute a Board to carry into effect the resolves of the Convention, and make a report to them annually of their doings the preceding year. The Treasurer shall give competent security to the Convention for the funds in his possession, which security shall be lodged in the hands of the Secretary.

ART. 5th. All missionaries under the patronage of the Convention shall be regular members of some associated Baptist Church, or of some Church of the same faith and order with the associated Churches.

ART. 6th. All monies specifically designated for missionary purposes, whether foreign or domestic shall be faithfully applied according to such specification. The Convention also shall have power to make appropriations from time to time to the General Missionary Convention of the Baptist denomination in the United States.

ART. 7th. No alteration shall be made in this constitution, but at an annual meeting, and that by the consent of two thirds of the Churches composing the Convention.

On motion it was resolved that the foregoing Constitution be recommended to the churches, and that the churches be requested to express their opinion on the same at the next meeting of Delegates.

A committee consisting of Brethren Samuel West, Jonathan Goodwin, Eli Ball, and Elisha Cushman, were appointed to forward a copy of the Constitution to each church in the state, accompanied with an address on the subject.

Resolved, that the next meeting of Delegates be held at the Baptist Meeting-house in Hartford on the last Wednesday of October, 1823, at 10 o'clock A. M.

MARRIED—In this city, on Thursday evening last, Mr. E. W. Lyman, of Steuben, (Me.) to Miss Maria J. Farnsworth.

At Somers, Dr. Charles Kibbee, to Miss Betsey Spencer.

At Bolton, Col. Chester Daggett, of Coventry, to Miss Cynthia B. Carver, daughter of Joseph Carver, Esq.

At Tolland, Mr. George A. Howard, to Miss Mary Ann Barber.

At Chatham, Mr. Henry Shepard, to Miss Eliza Young.

Mr. Asa Strickland, to Miss Hansa Bliss.

At Newtown, Holbrook Curtis, Esq. to Miss Elizabeth Edmond, daughter of the Hon. William Edmond. Alfred Holley, Esq. to Miss Charlotte Chapman, daughter of the Hon. Asa Chapman.

At N.w-Haven, Mr. Joseph Hine, to Miss Salina Stratten, both of Milford.

At Milford, Mr. Richard Brinsmade, to Miss Lucy Watkins.

At Enfield, Mr. John Cooley, jun. to Miss Elizabeth Reynolds.

At New-London, Mr. John Simms, to Miss Julia Treby.

At Colchester, Dr. Simeon Mersey, of Canajoharrie, (N. Y.) to Miss Sarah Otis, daughter of Deacon John T. Otis.

At Durham, Mr. John S. Camp, to Mrs. Parnell Camp. Mr. Timothy Russell, of Branford, to Miss Eliza Butler. Dr. John J. Catlin, of Canaan, to Miss Hannah Hall.

At Guilford, Mr. Guernsey Camp, of Durham, to Miss Cynthia Shelby.

At Salisbury, (N. Y.) Mr. Oliver Root, of Southwick, (Ms.) to Miss Maria Judson.

At Bridgeport, Mr. Terah Benedict, of New-Jersey, to Miss Eliza M. Booth.

At Danbury, Maj. Seth Comstock, to Mrs. Rebecca Taylor, of New-York.

At Brookfield, Mr. Hamer Northrop, to Miss Patty M. Merwin.

At Northampton, (Ms.) Rev. William Richards, to Miss Clarissa Lyman, daughter of Levi Lyman, Esq. Mr. and Mrs. R. belong to the mission family now fitting out for the Sandwich Islands.

DIED—At Windham, Deacon Nathan Witter, aged 92.
At Killingworth, Mrs. Dinah Kelsey, aged 76, wife of Mr. Elisha Kelsey.

At Saybrook, Mr. Samuel Willard, aged 42.
At Middletown, Mr. James Clark, aged 74. Mrs. Hannah Johnson, aged 66, wife of Mr. Thomas Johnson.
At Ashford, Mr. Benjamin Franklin, aged 36.
At New-Hartford, Mrs. Mary Sherrill, wife of Dr. Sherrill; and Miss Althea Woodward, daughters of Mr. Abisha Woodward, late of New-London.

At Branford, Col. James Barker, formerly many years a member of the legislature. On the 8th inst. Mr. Ebenezer Linsley, aged 87.

At Cornwall, (Vt.) Mrs. Hannah Warner, wife of Capt. Philip Warner, formerly of Ellington, Conn.

At Genesee, (N. Y.) Mrs. — Buck, wife of Mr. Frederick Buck, formerly of Windham, Conn.

At Philadelphia, Jared Ingersoll, Esq. aged 73, formerly of New-Haven, in this State. He was a very eminent lawyer, and President of the District Court of Pennsylvania.

At Mayhew, Choctaw nation, Mrs. Sarah C. V. Kingsbury, wife of the Rev. Cyrus Kingsbury, missionary, and daughter of Parker Varnum, Esq. of Dracut, Mass.

Missionary Ordination.—On Wednesday the 6th inst, the Rev. Flavel S. Gaylord was ordained at West-Hartford, as an evangelist, to be employed in the Western States, by the direction of the Trustees of the Missionary Society of Connecticut. The religious services of the occasion were performed by the following persons. Rev. Mr. Bardwell, recently from the missionary station at Bombay, offered the introductory prayer; Rev. Dr. Perkins, of West-Hartford, preached the sermon, text, Mark xvi. 15. *And he said unto them, Go ye into all the world, and preach the gospel to every creature*; Rev. Mr. Rowland, of Windsor, offered the consecrating prayer; Rev. Dr. Chapin, of Rocky-Hill, gave the charge; Rev. Mr. Fairchild, of East-Hartford, gave the right hand of fellowship; Rev. Mr. Brace, of Newington, offered the concluding prayer.

Such occasions are usually interesting to those who wish and pray for the prosperity of Zion. In the present instance, the pleasure was heightened by the liberality manifested on the part of Dr. Perkins and his people, in the voluntary and gratuitous provision which they made for the accommodation of the ecclesiastical council, and also by the facts communicated by Rev. Mr. Bardwell, at the close of the services, respecting the progress of the mission at Bombay, and the encouragement presented to missionary efforts, generally, in the east.

Mr. Gaylord is recently from the Theological Seminary at Andover. He is expected soon to commence his journey to the western states, where he hopes to increase the amount of missionary labour, and aid in converting a moral waste into fruitful fields. May the smiles of the Great Head of the Church attend him in all his privations, and toils, and discouragements, and may the blessing of many souls now ready to perish, come upon him.

The success which has been given to missionary exertions on our western frontier, directed by the Trustees of the Missionary Society of Connecticut leads us earnestly to desire that the funds of the society might be as ample, as their opportunities to do good are numerous and extensive.

Con. Courant.

DEDICATION.

On Wednesday the 30th ult. the new Congregational Meeting-House in Blanford, Ms. was solemnly dedicated to the worship of Almighty God.

SUMMARY.

MISSION TO THE SANDWICH ISLANDS.

It is understood that the Secretary of the American Board of Commissioners for Foreign Missions, has contracted with the owners of the ship Thames, Capt. Crosby, to convey the Mission family to the Sandwich Islands. This family consists of about eighteen persons, men and women; among whom are 3 Owhyhean youth. The ship has a large cabin, and is well calculated to carry passengers; probably it can carry them more comfortably than any other whale ship which has been fitted out for years. It will sail on or before the 19th inst.

There will be religious service on the evening of Monday the 18th inst. at the North Congregational Church, with reference to the embarkation of the mission, at which time it is expected that the instructions to the missionaries will be read.

Many articles will be wanted for the comfort of so numerous a family, on a voyage extending through several months. Whatever is sent for this object to the store of Dwight and Williams, will be delivered over to the missionaries.

N. B. A list of the articles most wanted is annexed.—Butter, Cheese, Hams, Smoked Beef, Dried Apples, Lard Potatoes, and other Vegetables. Apples and Cider,

Codfish, Sugar and Molasses. Tea and Coffee, Bedding, Cotton and linen Clothing, Hats and Shoes, useful Books. Small articles of hardware that are used in the family, in the shop, and in the field. Tin ware, Peas, Beans, Eggs, Garden Seeds and Money. *Con. Journal.*

LATEST FROM ENGLAND.

No appointment had been made of a new Governor-general for India, in the room of the Marquis of Hastings since Mr. Canning's elevation. Among the candidates names are Lord William Bentick, Lord Amherst, Marquis of Anglesea, Lord Mayborough and Mr. Wynn.

Accounts from the Danube, to the 7th of September state that the corps of the Russian army commanded by Count Woronzow, still remains close to the Austrian frontier.

Plymouth, Sept. 24—Sailed, Comet for New-York.

ANCONA, Sept. 3.

The Greek fleet of 90 sail, and the Ottoman fleet are near each other.

Accounts from Naples state that 43 individuals of the Carbonari were to be judged. They were implicated in the conspiracy of Montorti.

General Elio has suffered the pain of death, (by the Garotte.) He was strangled on the scaffold at Valencia the 4th Sept. The people who accompanied him to the scaffold cried out "to death with Elio! his blood will cement the constitutional edifice."

Accounts from Moldavia give a gloomy account of the situation of Jassy. The finest Palaces have fallen a prey to the flames; also the richest churches and Monasteries. Of 800 houses, scarcely one fourth remains. The Turkish troops had not left the Principalities. The new Prince of Moldavia is said to have been murdered on the road.

Accounts from Leghorn state that the Greeks have been successful in the Morea.

The accounts from Spain are favourable to the Constitutional cause.

France was waging a furious war against the Press, and the poor printers who misplaced a comma, were sent to prison and fined large sums.

The Paris papers state that the Duke of Wellington had set out for Vienna. His health compelled him to travel by short stages and to stop every night to sleep.

ST. PETERSBURGH, Sept. 6.

Capt Wassiliw, who commanded the two vessels that have just returned from their voyage of discovery, has performed great service to geography. He discovered in the Great Ocean, a group of inhabited islands, passed through Behrings Straights, and reached a higher latitude than Cook; determined the true position of North America from icy Cape to the Peninsula of Alaska and found to the north of it another inhabited island.

FROM AFRICA.

The Editor of the Boston Patriot has received intelligence from Africa by the brig Perseverance, arrived at Boston. We have only room to notice the following.

The Gold Coast is said to be closed against the American trade. A change in the commerce to the islands in Africa was said to be in contemplation.

Mr. Hunter, a midshipman of the United States navy was at Port Praya quite well—he had been low of a fever.

The American settlement at Cape Musurado was beginning to recover. They were without an armed vessel, which was wanted for their protection.

The city of Havanna is infested with a band of thieves who commit depredations of the most atrocious character. It is mentioned that no family can go to rest at night without alarming apprehensions. The ruffians were so numerous and so bold that the Police were obliged to call the inhabitants to their aid. The banditti were armed with weapons to assault and strike the fatal blow.

Piracies continued to be carried on against all lawful commerce, and American vessels suffered with those of other nations. The brig Planter of New-York had put into Havanna. She sailed from Matanzas for this port and was boarded the same morning by a Pilot boat built schr. under Buenos Ayrean colors and robbed and her sails destroyed and then left to the mercy of the elements. Fortunately the English frigate Hyperion fell in with her and bro't her into port. The crew were inhumanly treated, and the mate is said to have died of his wounds. *D. Adv.*

From the London Courier Sept. 28.

A Lisbon mail, with dates to the 16th inst. arrived this morning. The schism between the Prince Royal and the Cortes is approaching its crisis. The latter have decreed, that the delegated authority of the former shall immediately cease, and that he shall return to Portugal in the course of four months. This mandate he assuredly will not obey, and no alternative will then be left, but for him to disclaim the authority of the Cortes, and declare himself the Independent Sovereign of the Brazils.

Extract of a letter from the Secretary of the Liverpool Bible Society, to the Agent of the American Bible Society, dated Liverpool, Sept. 30th, 1822.

"I avail myself of this opportunity to convey for the information of your Society, the painful intelligence of Mr. Owen's death.

By a letter received to-day from Mr. Cocklet, I find that this event took place a few days ago at Ramsgate, where Mr. Owen had gone in the hope of recruiting his constitution, which had been exhausted by labours more abundant and more extensively useful than usually fall to the lot even of eminent men.

The Raleigh North Carolina Register of November 3, says "the effects of opening the British West India Islands to our surplus produce begins to display themselves in an active and profitable commerce, carried on from our sea ports." Several vessels had returned to North Carolina from the British Islands, having made profitable voyages. "One small vessel carried out a cargo of timber which cost \$500, and returned with West India produce worth \$3,000." *N. Y. D. J.*

Union of the Canadas.—We notice by a Northern paper, that a union of the Canadas is a subject which at present excites considerable interest in the minds of the Canadians.—The proposition is to unite the two provinces under one provincial Government—and the good people of Montreal have of late been so intent on making their City the Capital of British America, as to pass Resolutions declaratory of the expediency of a union, and to appoint a Committee to petition parliament upon the subject. *Con. Journal.*

The Norfolk Herald of last Monday, states a shocking instance of human depravity. Mr. Cornelius McCoy of Norfolk, was shot, as he was riding along the causeway at Poketty, by some unknown hand. One ball passed through his body and the gig, another grazed his back, a slug passed through his hat, and a ball struck the spoke of the wheel of the gig and shivered it to pieces. He left an amiable wife and one child. *New-York Evening Post.*

Rate of mortality.—Dr. Price calculated many years ago, that the annual mortality in London was about one out of every twenty-one persons, and in some other cities in England, from one in twenty-four to one in twenty-eight. Mr. Malthus calculates the mortality in London at about 1 to 41, and the mortality of the agricultural part of the kingdom at 1 to 46 or 48. He supposes the average of the whole kingdom is 1 in 40. In Russia, the rate of mortality, which is the lowest of any country in Europe, is one in fifty-eight. In the United States, the average annual mortality of Boston and Philadelphia, is about one out of every forty persons, and the average of the whole country is supposed to be about the same as in Russia, viz. one in fifty-eight. In some large divisions in the United States the rate is lower than in Russia. The bills of mortality of some country towns in New-England, on an average of several successive years, are as follows, viz. Rutland, Vt. 1 in 68; Freeport, Me. 1 in 78; Lancaster, N. H. 1 in 68; Plymouth, N. H. 1 in 78; Kingston, Mass. 1 in 74; Waltham, 1 in 78; Brookline, 1 in 71; Amherst, N. H. 1 in 71; Amherst, Mass. 1 in 79; Charlestown, 1 in 59; Dorchester, 1 in 57.

Population.—It is estimated that there are on an average 6 births to a marriage in the United States, and that four out of the six are reared. The population of the United States under 16 years of age exceeds the whole above that age. Without including the increase caused by emigration from foreign countries, the population of the United States is doubled in the period of 25 years. Mr. Malthus maintains as a general principle that "population, when unchecked, goes on doubling itself every 25 years." It is estimated that the whole average number of emigrants to the United States is 7,500 per annum, of which number nine tenths are supposed to come from Great Britain and Ireland.—*Abstracted from the last North American Review.*

THE ETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.
Hartford, Feb. 16, 1822.

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For sale at this Office.

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